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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

From the Boston Recorder.

WHO SHALL EDUCATE THE FREEDMEN?

This question has been raised in a manner which seems to make some notice of it a public duty.

In a communication in the *Independent* of July 12th, Rev. O. B. Frothingham of Brooklyn, N. Y., a Unitarian minister, (of the class who fear that his brethren are backsliding towards Orthodoxy, instead of going forward to the logical results of liberal Christianity,) pleads the cause of the American Union Freedman's Commission against the claims of all associations whose operations are based upon the principles of evangelical religion.

This organization is composed of the National Freedman's Relief Association of New York; the Pennsylvania Freedman's Relief Association; the New England Aid Society; the National and New England Refugees' Aid Commission, and perhaps some others. Its headquarters are in New York, with branches in different States.

The objects of the Society, as stated in its Constitution, are "to aid the people of the South, without distinction of race or color, in the improvement of their condition upon the basis of industry, education, freedom, and Christian morality."

Bishop Simpson of the Methodist church, was elected its President, Rev. J. P. Thompson, D. D., W. L. Garrison, and Hon. C. G. Hammond of Chicago, Vice Presidents, and Rev. Lyman Abbott, Congregational, General Secretary.

The names of these gentlemen are suited to inspire confidence that the objects of the Society would be promoted in harmony with the principles of evangelical religion, and not in opposition to those principles. But Bishop Simpson has resigned his office as President, and Dr. Thompson, in a recent address, advised his friends in England and Wales to send their funds, raised for the benefit of the Freedmen, to the American Missionary Association; not only because it is the organization of the Congregational churches, but also because it is thoroughly evangelical in its spirit, and aims at the moral, intellectual, and religious improvement of the Freedmen.

As Christian morality is a part of the basis on which the Commission seeks to improve the condition of the Southern people, we might infer that Christianity is to be taught as the basis of this morality. But from the *expose* made by Mr. Frothingham, this is not so. The Commission, he declares, "desire to send out none but Christian men and women—that most of those sent out are members of evangelical churches," but he lays down at the outset the principle that evangelical religion must be kept out of their teaching, and inform us that the Commission say to these teachers.

"You are not missionaries, nor preachers, nor exhorters; you have nothing to do with churches, creeds or sacraments; you are not to inculcate doctrinal opinions, or take part in sectarian propagandism of any kind; you go out as teachers and as friends of the negroes; your work will be in the schools; there we expect you to be faithful in instruction and discipline.... Speculative and ceremon-

ial religion belong to the missionary alone, and may be, should be, kept wholly distinct from mental instruction.... This work can be done, we think, by any intelligent, capable, right-minded, whole-souled, wise and earnest man or woman, whether Calvinist or Universalist, Evangelical or Unitarian, Churchman or Come-outer, advocate of the scheme of salvation or not.... It is asked; 'Is a teacher less prepared to instruct the people in letters because to the learning of the schools and the wisdom of men he adds divine teaching and the Word of God?' We answer frankly, 'Yes; if the two classes of learning are mingled together, or if the teaching of divinity and the Word of God crowd out, take precedence of, limit, define, or color the instruction in letters and the wisdom of men.'"

Mr. Frothingham being intimately acquainted with the principles of the Commission, and one of its leading managers and advocates, the above may be taken as a fair and truthful representation of its views. But one can not fail to see their utter inconsistency. It wants none but religious men and women, and it sends out mostly members of evangelical churches; men and women, who, to their knowledge of letters, and the wisdom of men, add that of the Word of God. But this very knowledge of the Word of God, and this, their evangelical religion, if it color their instruction, as it necessarily must, render them less prepared to instruct the people in letters!

"Rationalists and Unitarians, who reject the scheme of salvation, whose religion is chiefly ethical, who preach up the interests of this life, intellectual culture, domestic virtue, social kindness, the priceless worth of the simply human relations, may mingle such religion as they have with education, because education, is their religion. But evangelical men, who, are supremely interested in the salvation of souls, can not confound them with secular interests, without encountering the dangers of compromising both—not in the regards of the people only, but in their own elements."

This expose of the principles of the Commission is timely, and we thank Mr. Frothingham for making it. Reports have reached us from different quarters, of the imperious bearing of agents of the Commission, and of their disregarding the wishes of evangelical ministers and churches, but we were not aware that the Society itself so entirely sets aside the great principle upon which Christian men generally agree that the highest and best improvement of society can be attained

Almost the whole of the colored people of the South, have been reared under the influence of evangelical religion. This has been the case, so far as religious influences have reached them at all. Many of them are members of evangelical churches, and their chief desire to acquire human learning is, that they may read that Book which they believe to have been given by inspiration of God. Their religion is the basis of their domestic and mental improvement. When this is ignored, or set at naught, the most effective instrumentality for their civilization is set aside. How utterly inappropriate—to use no harsher term—it is to send these poor people, whose religion is dearer to them than life itself, teachers who must be silent on that subject; or who, if they speak their honest sentiments, must tell them that their "blessed Saviour" is a mere creature; that there is no hell or personal devil; that the Book which they are so anxious to be able to read, has no claim to be regarded as the Word of God; or that to abandon their church relations is to "come out of Babylon."

Begging the pardon of Mr. Frothingham, and all those who sympathize with him in his views, our belief is that the highest state of civilization is attained where the people are most thoroughly imbued with the principles of evangelical religion. Moreover, Southern religious men are accustomed to taunt us with our infidelity, as exhibited in those who reject evangelical religion, and to boast that the colored people are, comparatively, free from it. Will those teachers, whom Mr. Frothingham has termed Unitarians, Universalists, come-outers, unbelievers in a scheme of salvation, be welcomed by these religious men as the instructors of those who are to be their house servants, their plowmen, and their vine-dressers? They were accustomed to regard evangelical religion professed by a slave as increasing his value. Will they not regard it as increasing the value of a laborer?

The above will suggest to the ministers and churches of our denomination the importance of solely patronizing the American Missionary Association, which, while it proposes to improve, without distinction of race or color, the condition of the people of the South in industry, education and morality, carries also the Word of God and evangelical

religion;—civilization based upon religion, and not civilization *without* religion.

From H. C. Percy.

NORFOLK, VA., July 9, 1866.

Benevolent contributions of colored people. Deep poverty abounding unto rich liberality.

I inclose the June Reports of our schools in Norfolk and vicinity, all of which closed for the summer vacation during the last week in June.

It is with much satisfaction I have learned that our Association is to extend its labor over the entire city in future. Not, that I would speak disparagingly of other teachers or societies, for they have done a good work faithfully; but, there is such manifest economy in placing each district under the care of one Society, that none can fail to perceive the advantage.

* * * * Whatever may be said of the negro's thriftlessness and poverty, it is certain he has no lack of benevolence. In all the colored churches, no matter how poor and beggarly the membership, we are sure to find several organized societies, who bind themselves to help each other in sickness or want, to make regular contributions for the support of the poor in their church or neighborhood, and to provide for the respectable burial of their members. It is true their gifts are seldom more than "the widow's mite," and the display in giving is often largely disproportionate to the amount contributed, yet, we think, the motives prompting all this are excellent and worthy of encouragement. Whenever a special effort is made to "lift" a church debt or pastor's salary, these societies volunteer a "turnout" to present their gifts in a body. One portion of the church is reserved, on such occasions, for the "Daughters of St. Luke," another for the "Humble Sons of God," the "Bible Stars," the "Good Samaritans," the "Sons of Adam," etc., who come dressed in the simple regalia of their respective orders, and listen to an appropriate sermon, after which a table is placed in the altar, and the various societies move forward in procession, each member depositing his "five," "ten," or "twenty-five" of the fractional currency, as may have been agreed at the last meeting, the choir or congregation meanwhile occupying the time in singing. At the close, the amount given by each society is announced, the whole sum often reaching twenty or thirty dollars.

The children, too, are disposed in this to follow the example of their parents. Our Sabbath-school collections, poor as the children are, I am sure compare favorably with those taken in Northern schools, and the children seem as anxious to know what is done with their money. The last disposal of the Warren Sunday-school's collection ($5.36) was, by vote of the children, to the A. M. Association, "to send us more teachers." A previous collection was sent to the Tract Society, "to help print *The Freedman*," and still another "to buy a library."

These facts are mentioned because we think it cannot fail to encourage the hearts of our good friends everywhere, while helping the poor, to know that the poor are trying so faithfully to help themselves.

From Miss S. F. Godell.

NORFOLK, VA., July 5, 1866.

Punctuality in Attendance.—Progress in Learning.—Missionary Work.—An Interesting Case of Conviction of sin and earnest prayer for relief.

I have sent my statistics for June, and now quietly seated in my room, at the "Mission House," I wish to write you a few lines, although you may not expect me to.

I left Taylor Farm with many regrets that the people are now to be deprived of the advantages they have so long enjoyed. They have seemed to appreciate the opportunities that have been afforded them, and they were sad at the thought of our going away. They often said to us, "No one ever *opened the light* to us as

you have done." I am so thankful if we have done them any good; we take none of the praise, but ascribe the glory to our God. During the seven months I have taught, I have had 167 different pupils; the largest number present any one day was 89. The average daily attendance for the whole time was 43; average per cent. 65. Twelve have received prizes for being neither absent nor tardy during the month; one little girl was perfect six months out of the seven, and one little boy was perfect three months in succession. Those in the city have done better, I suppose, but, considering the distance many on the farm live from the school-house, and that they have no time-pieces, I think they have done quite well. I have made 311 visits, and distributed 850 garments, and written 56 letters for the people.

Our Sabbath-school averaged, the last five Sabbaths, 160. I have had 81 different scholars in my Bible-class. One of them has been so depressed by a sense of sin, that he left night-school and Sabbath-school, and gave himself wholly up to prayer and earnest effort for the salvation of his soul. I felt sad that he would not attend the meetings, but he preferred to go alone in the woods, where none but God could hear. Two weeks ago, he appeared again in my class, greatly to my delight: his countenance bespoke peace of mind. I asked him if he thought he was converted. He replied, "If I am, God has not revealed it to me yet, and I don't wish to say I am until God reveals it to me himself." The other converts have appeared anxious to have the witness of the Spirit, not willing to found their hopes on a false foundation.

I have received a note from Mr. Whipple, wishing me to be in W. by the 10th inst. I need two weeks rest instead of one, but intend to leave here next Monday.

You must be so good as to let me go North in the fall for a vacation.

From Rev. S. G. Whiton.

TYLER HOUSE, FORTRESS MONROE, VIRGINIA, August 1st, 1866.

Working in Vacation—Sabbath-school under the Trees—Continued Religious Interest—An Earnest Inquirer—"Uncle Peter." the Aged Preacher, a Diligent Student of the Bible.

One of our Southern newspapers, not long since, in venting its joy over the departure of the Yankee "school marms" for the summer vacation, ventured the prophecy that "the July sun would not shine on a single 'missionary' from the Potomac to the Rio Grande." But, alas for their hopes! this prophecy has not been fulfilled. While the great army of workers are recreating among the Northern hills, a few of us are enduring these scorching suns, and laboring in the work that is so dear to us, and, as a natural consequence, tormenting the exquisite sensitiveness of rebel editors, and leading them to cry out, "*Oh! the shame! O, the shame!*"

I am glad that I am here, and I feel that during the absence of the teachers, I am more than ever needed. Of course, among this crowded population, there is always an abundance of work,—much more, indeed, than we are able to do. During the past month the pastor of one of our largest churches has been absent on a visit North, and the supply of the pulpit has devolved upon me. The church numbers over a thousand, and is in a flourishing condition. Bro. Thornton has had a most excellent influence over his people, and has succeded in repressing most of those extravagant demonstrations in which the colored people formerly indulged. I was especially pleased with the Sabbath-school. During the absence of the teachers, it is entirely managed by the people themselves. They have their Superintendent and corps of teachers, and take hold of the work with that energy and spirit that warrants success. The average attendance is more than two hundred. A weekly teachers'

meeting, for devising plans for improving the school, and for preparing the next Sabbath lesson, has been organized. I wish you could have been present at our last session. We held it under the trees on the bank of a beautiful creek near the church. I was myself surprised at the intelligence and ability displayed by some of those present. A temperance society has been in operation for some time in this place, and an anti-tobacco society is soon to be formed. I am fully convinced that the work of the Association at Mill Creek has been *a success*.

There is still a special religious interest in the community. Every week we hear of new converts rejoicing in Christ. Several who have long been seeking, and for whom we have felt deeply anxious, have just found light and peace. Many impressive incidents might be narrated, showing the workings of the Spirit on the hearts of the people. The other day as I was walking on Main street, in Hampton, I heard a man a short distance behind calling after me. I stopped, expecting to hear some tale of poverty, or application for rations or clothing. But it was none of these. Turning towards me a touchingly sad face, he said, "Please sir, I wants to be a Christian, and I made bold to ask you to go to my house and pray with me." I followed him to the lowly cabin which he called home, talked to him of the love of Jesus, and we knelt together at the mercy-seat. Oh! how that request, falling on my ear in the crowded street, thrilled my heart, and how I thanked God for the sweet privilege of being a missionary of the cross.

During the vacation of the schools, I allow a few students to come to the mission-home, and recite to me. Among the most earnest of these is "Uncle Peter." He comes regularly, bringing his big Bible and hymn-book, and putting on his spectacles, reads chapter after chapter, occasionally stopping to talk about the meaning of the verses. He never seems to get tired, and almost every morning I am obliged to say, "That will do for to-day, Uncle Peter." As he goes away, he gives my hand a warm shake, and says, "I thanks you more than you thinks for. If you please, may I pester you again to-morrow?" Uncle Peter is upwards of sixty years old, and a licensed preacher. When we first met him, he introduced himself with the simple remark, "I'm a sarvent of de Lord, sir." In the early part of the war his master carried him to the interior for safe-keeping, but subsequently he made his escape, travelling hundreds of miles among the mountains, on foot, and carrying his Bible, hymn-book, and a small bundle of clothes on his head. "But how did you live, Uncle Peter," I asked, "during that journey?" "I just b'lieved the Lord," he answered; He's promised to feed His people, and I trusted him. I'm acquainted with Jesus Christ, and he didn't break his promises. I always found plenty to eat, and folks were kind to me." In the days of slavery Uncle Peter learned something of reading, and he is now determined to improve. He certainly possesses

"——— a wild desire to know,"

which no difficulties can quench. For one who cannot read better, he is very familiar with the Scriptures. His memory is remarkable, and he can repeat a great many chapters entire. This morning, among others, he repeated the first chapter of Matthew, hardly making a single mistake in that long list of genealogies.

From Jos. A. Nichols.

WILMINGTON, N. C.

Plantation School—Rapid Progress—Gratitude—Opening of the Wilmington Asylum.

On Friday evening, the 26th of May, I closed my labors as teacher of a Plantation School, and if (as I believe) there are happy experiences to gladden and

cheer the heart in this life, and even add to an eternal weight of joy in heaven, I think I may count my experience as teacher among these poor people as such, in my history. God has evidently owned my humble labors, and certainly crowned my efforts with great success; all glory to His holy name.

My school, as you are already aware, has been on a large rice plantation, near Wilmington, N. C. There are about seventy-five field hands on the place, and they have planted this season for their employers about 225 acres of rice, besides some 30 acres of upland, with corn, potatoes, etc.

When I went on the place, in February last, I found much dissatisfaction existing among the people, and many disposed to leave, thinking they had been wronged by their employers. I endeavored at once to impress upon their minds the duty of abiding by their contract, and being faithful to those who give them employment. They seemed to be not only thankful for my advice, but ready to take it and go to work.

I opened a day school for the children, and a night school for adults who had to labor through the day, and had an average attendance of 42 at the day school, and about forty at the night school, for the whole term. All were very eager to learn, and the progress made was truly satisfactory, and even in many cases, surprising. When I commenced school I could find but four who could read at all, and perhaps eight who knew the entire alphabet. I taught just *thirteen weeks*, and on the last Friday evening in May, assembled both schools together for our last session; had about 130 present of all ages, from four years up to eighty, all scholars. It was a deeply interesting occasion to us all, and I can never forget the sweet pleasure I felt when I there distributed *sixty* Bibles, Testaments, and Gospels of St. Luke (published separately) to those who had learned to read, and who, I judged, could also understand something of God's word.

Oh, Sir, if you could have seen and heard these poor people, it would have done your soul good; they called down blessings without number on their teacher's head. At least half a hundred homes had been blessed not only with Bibles but with Bible readers, as a part of the results of my brief mission. The people are very simple-hearted, and they also seem more naturally inclined to piety than white people. Their masters taught them just enough of religion to make them good slaves; but our duty is not only to teach them to be good laborers, but good citizens and good Christians. And let no one go South to teach the blacks unless he is not only *willing* but *anxious* to go as a *missionary of the cross of Christ*.

Our Sunday-schools were very interesting, and all our religious services fully attended. The people are seldom absent from church. Being very poor, they could not do much towards supporting a school this year, but another season they can probably do much better. As I said, I closed my school on Friday evening, May 26th, it having become very unhealthy in consequence of the flowing of the rice fields, and I entered another sphere of labor in the opening of THE WILMINGTON ORPHAN ASYLUM.

The Monday following, May 29th, I started from Wilmington under direction of our worthy Superintendent, Rev. S. S. Ashley, with twenty-five children in two ambulances, and after a journey of about six miles, came to the beautiful place purchased by the Association for an Orphan Asylum, which it had now become my duty to establish, and for a brief time to superintend. There is a very fine though small house and a good number of outbuildings, but all need more or less repairing, which of course involves expense. There are fourteen acres of land, bounded north and east by the salt water. More buildings will be needed for the accommodation of the children,

for although I left but thirty-five there, yet the number probably will increase to five times as many this Fall. The next day after my arrival, two of our lady teachers came down from W. to open a school, which is now in successful operation. The people in the vicinity were not at all favorable to our work, but soon seemed to become more friendly as they came to know us better.

I trust there may be no lack of means to carry on this good work. A very fine field is given us for our labors, and one too that will yield rich rewards. But much will be required to properly sustain this Asylum, and now is a good time for Christians at the North to devise liberal things to support this very important enterprise. This is a work of Christian philanthropy that *must* be sustained. Its present wants are very pressing. As for clothing, if people would only send money, or cloth to make garments of, it would be much better than to send large boxes of old, nearly worn out garments, as is often the case, with little in them to fit any one. Could not one circle of friends send a lot of cotton cloth, another some other article, new and good, etc. Such gifts would be what are needed. In a little time they will need no help, but now they do. May God so direct us all in our giving, and in our labors among His poor, that His glory may be promoted.

From Miss S. G. Stanley.

Louisville, Ky., July 18, 1866.

Rapidity and Accuracy in Learning—Emotional Religion

The month has been one of pleasure and profit both to myself and my pupils. At no previous time has there been such close application to study, and continuous effort to gain the mastery over difficulties encountered, as have been exhibited during the month. Instead of employing the closing weeks of school in preparing for a public exhibition, as is the custom in the schools of Louisville, we omitted all attempts at rhetorical display or private theatricals, and spent the last four weeks in reviewing the studies of the term. The result was highly satisfactory; there was manifested a power of continuity and concentrativeness which I did not suppose could be developed in natures so mercurial. I think it was a pardonable vanity I experienced on the closing day of school, when the classes in history and grammar, geography and arithmetic passed examination creditably, responding to questions not found in the text-books, with correctness and that easy confidence which evinces familiarity with general principles, as well as the letter of books. The severe training of this month of hard study has been of incalculable benefit to them. They became so thoroughly familiarized with the branches pursued as to cause the knowledge acquired to seem a part of themselves, and capable of practical application in every-day life: they have learned to have confidence in their own powers, and properly to estimate their capability for improvement.

Summarily, the work in Louisville for the five and a half months I was engaged here, abundantly repaid the effort made. Considering it in a character merely intellectual it was decidedly a success, for thoroughness in the rudiments taught, for accuracy and precision in recitation, cheerful submission to government, and propriety of demeanor, the school was unsurpassed. What was to me most extraordinary in the ready adaptation of the children to new regulation and strict discipline, was the fact that they had been for the most part under the charge of inexperienced teachers, who, being deficient in the governing faculty, permitted their pupils to govern themselves, and consequently to establish a most liberal and irresponsible democracy.

Considering the work religiously, less I fear was accomplished. A number of my pupils professed conversion and united with the church during an exciting re-

vival. I had frequent interviews with them, as with other scholars, and was very hopeful of their spiritual progress. Subsequently I felt that my endeavors to instruct them in the plain and simple duties of a Christian life—supreme love to God and obedience to Divine commands; in "seeking those things which are above," and in proving the perfect and acceptable will of God—were altogether vain and futile. The idea seemed to be inherent with them, that the duty of Christians consists primarily in boisterous prayers and weird singing and shouting, which characterize the worship of their elders. Many of the freed people in this portion of Kentucky have but little conception of practical religion; with them religion is theoretical or emotional, and manifests itself in noisy and demonstrative praise, rather than in pure and upright living. I did all that appeared my duty, and can only leave the result with God, who will give to us the measure of success that seemeth to Him good.

From Miss May Close.

BRANDON, MISS., June 27, 1866.

Hindrances to Schools—Firmness and Success in Resisting Opposition—Advanced Studies—Singing in School.

I shall close my school June 30th. I had expected to remain over the summer, but I now find that I could not teach through the heat of the season with my present accommodations. I have had much opposition from the press and people. White school-boys have stoned my school-house, breaking out the windows, and endangering our lives. The Mayor stopped this at my request. An editor of a paper then notified me, by letter, that if I continued my night-school, the consequences be upon my own head. I replied that I should teach both night and day, bidding him bring on his "consequences." He said that if I was a person of any refinement I would not remain in a community where everyone looked upon me with loathing and disgust. He added that the children in the vicinity of my pew get up and leave when I enter church. I replied that children of well-bred Christian parents never left the pew when I entered, in this or any other town. He said that he could hardly prevent one of these parents from coming right up to see me. I repeated it, and said I should be happy to see this "Christian parent;" but he never came.

I exchanged three letters with this editor; and I made no concessions. I was entirely alone, and boarding in a mulatto family. Yet my defiance astonished these rowdies. The presence of troops at Jackson, twelve miles from here, saved me. Oh! how much they dread the presence of troops. The Mayor and a few older citizens censured this editor, telling him that he had gone too far, that the next thing the town would be garrisoned, etc. The gentlemanly editor came to the man with whom I board, telling him that he would let me alone now; he supposed I thought I was doing God's service in teaching niggers, etc. I am sorry that this is the close of the school year, as I want to hold my post here; but my room is so small, and I feel the wearing effects of teaching, night and day, so I will close until September or October. The Freedmen will then have up their new school-house, which will accommodate two teachers. One of my advanced pupils will keep up the day-school for the small children; and the Sabbath-school will also be kept up.

I have classes in History, Geography, Grammar, and Kay's third part Arithmetic. My scholars are two-thirds white, or mulattoes. Some of these are very bright in their studies, and the majority sing sweetly.

From Rev. J. H Payne.

LAWRENCE, KANSAS, July 19, 1866.

New Preaching Place—Sabbath-school in "A Grove near the River"—Want of School-house—The People providing Homes for Themselves.

Since my last report I have commenced an appointment about five miles out of

the city, where I go once in two weeks, in the afternoon. A settlement of colored people reside there. They have a Sabbath-school conducted by a good Connecticut farmer, who resides in the neighborhood. The school numbers from forty to sixty persons of all ages. They meet in an arbor in the grove near the Waukerusha river. It is a rude temple, but it answers a good purpose in pleasant weather, in the absence of a house of worship. A free school has been opened in North Lawrence, within a few weeks, for the colored people on that side of the river.

This is another step forward. But the schools for them are scarcely more than an apology. Their accommodations are meagre both as to houses and teachers. As yet Lawrence proper has no schoolhouse for them. It has made ample provision for her white children, but has as yet given only an apology for the education of the colored children.

The people are making great efforts to get themselves homes of their own, and thus avoid the necessity of paying out the cream of all their earnings for rent. I urge them to this in every practical way. Quite a number have gone into their own dwellings this season.

Our Sabbath-school is prospering, and the children attending for the most part the morning service. They behave orderly and appear respectable.

From Rev. L. H. Platt.

TOPEKA, KANSAS.

Minister Ordained.—Interesting case of liberality from hard earnings.—House of Worship needed.

I spent the Sabbath at Kansas City and Westport, with brother Copeland.

I felt that if I were to labor among this people, it would be better for me to be an ordained minister, and a council was called by my church which ordained me on the 31st of last month.

In my labors here I have not as much to report as I should like. One incident that I will mention interested me. A good sister in connection with the Methodist church here, on whom I called, asked me if it did not take a good deal of my time to be around among the colored people so much? I told her that I spent the whole of my time among them, and that friends of the colored people in the East gave their contributions to support me. She said that the colored people ought to do something to help me, and took out her pocket-book, and handed me two dollars. This was a part of her earnings by washing. You will please credit Rose Jones with two dollars, and charge me with the same amount.

Our greatest need is a house of worship. We have been using a small room that was occupied by a colored school, but it is not large enough to accommodate us, and I fear we shall not be able to have the use of it much longer. I have pretty much decided to make an effort to build a church. With what can be raised in this community and what we can get from the Union, I hope to be able to complete it, or at least to get it so nearly completed that we can use it.

LETTER TO THE TREASURER.

"THE HOUSE MARTINS."

The enclosed dollar please credit to "the birds"—*the House Martins.*

We were wishing much that they would come and take possession of a bird-house we had erected for them this spring. The season was getting late, and there was no indication of their coming. I told a neighbor, who had a fine colony of them, that I would give *a dollar* to have them come and occupy the house we had built for them.

Well, on the first day of June, a bright, beautiful morning, the Martins came, as merry and chatty a pair as ever spread pinion. They at once determined to locate, and forthwith hurried up their housekeeping arrangements; and every day since they have cheered us with their lively, social twitterings.

I redeem my pledge by sending the dollar for the *benefit of the Freedmen*, regarding their cause as having now the first claim upon the nation.

American Missionary.

NEW-YORK, SEPTEMBER, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

OUR LAST APPEAL FOR THE YEAR.

Our fiscal year closes Oct. 1. Without a special effort on the part of our friends we shall fail to raise the $250.000 voted by the Boston Council, and shall also fail to close the year without a debt; but *with* such special effort we need not fail in either respect. Our receipts for September, last year, were about $25.000. *If our friends will only double that sum this month*, we shall have the amount needed! Is it not worth the effort?

In view of our pressing wants, we earnestly urge:

1. That the churches intending to take collections for us this year, but which have neglected it, do it this month.

2. That churches which have sent us a contribution, make an additional one *at the monthly concert or at a prayer meeting.*

3. That our wealthy friends do for us what is annually done for the American Board, i.e. *give us a special donation to meet the emergency.* Where can money do more immediate and permanent good to souls, to our country, and to the world, than if expended for the Freedmen?

4. That our many friends who can give but small sums, send us their mites. Great rivers are made up of small rills.

EDUCATION AND RELIGION.

Shall these be conjoined in the work among the Freedmen? Rev. O. B. Frothingham has presented, in a recent number of the *Independent*, his reasons for their divorcement. We have already expressed our convictions on the other side of the question, and we insert in this issue the timely article from the *Boston Recorder*, to which we invite special attention. The subject, however, has such important bearings on the vast work, so suddenly precipitated upon the American people, of elevating and christianizing four millions of their fellow beings, that we cannot forbear a farther expansion of our views in relation to it. Indeed, this great work is not confined to the Freedmen of the South. The destiny of the poor whites will follow that of the blacks, and the fate of our country is involved in the future of both. Africa also will feel the effects of the Christian elevation of the colored race here, for if the people are cultured and enlightened they will be the bearers of a Christian civilization to their fatherland. The elevation then of this people involves the welfare of two races and extends its influence over two continents. We cannot, therefore, be too careful in settling foundation principles.

What, then, is the great lever for the lifting up of races? Christians answer unhesitatingly—the Gospel! The next question is, shall that Gospel be held aloof from ordinary enlightening influences, or shall its power permeate all those influences? We shall endeavor to show that history, reason, and the peculiar character of these Freedmen require

that its influences should pervade all efforts for their elevation.

1. The history of Protestantism shows that religion and education have been most intimately blended in every instance in which nations have attained greatness—moral and material. The English parish school was the special care of the Church, and the education was religious. John Knox was the founder of Scotch greatness, not only by building it on the rock of evangelical truth, but also by planting the school-house hard by the Kirk, and giving a religious character to the school. The fathers of New England were so zealous in linking together the school and the church that the two seemed scarcely separable. Now the Freedmen are to be raised from a much lower depth than were either of these peoples. Will history warrant the experiment in *our* great task with less potent means than were then used?

2. The two plans of schools *with* religion, and schools *without* religion, originate in two radically different views of human nature. Those who believe that men are *depraved*, have no hope of seeing them, as individuals or in masses, aroused out of the torpor and death of that depravity, by the influence merely of the light of education; they think it essential that the spring-like warmth of the Divine Spirit should also be ever more present. On the other hand, those who believe in the essential *rightness* of human nature, and that ignorance and surrounding circumstances will account for all the sins of men, can consistently look to schools and industries as adequate to their elevation. The reader need fear no discussion, in this article, of the subject of depravity. We are simply giving a reason why persons of evangelical views must insist upon the presence of religious influence pervading all their efforts for the Freedmen. Nor can they think it sufficient that there be first, and for a time, the light and then afterwards the warmth. The two must be blended together.

3. But the most cogent reason for the union of education and religion at the South is found in the character of the Freedmen themselves. They are naturally religious, and welcome with cordiality those teachers that love our Lord Jesus Christ. Indeed others can have but comparatively little influence over them, lacking the grand talisman for reaching their hearts. In one of the Southern cities where schools under non-evangelical auspices had been inaugurated, our teachers were importuned by parents and children to take all the pupils in the place; and the reason assigned by the parents was that our teachers loved the Saviour, and our schools were opened by prayer and the reading of God's Word. They wished their children to be educated under Gospel influences!

But while these people are religious, having shown, during their long two hundred years of oppression, as well as under the anxieties, trials and sufferings of the war, a faith in God so sublime as often to put us all to shame, yet their religion is incomplete and unsymmetrical. Slavery has almost crushed out of them the sense of the guilt of untruthfulness, unchastity, or theft. Their consciences must be educated, re-created, born again, on these points, and that cannot be done by a mere intellectual education, nor by the teachings of a dry morality. The motives of the Gospel and the power of the Cross alone can reach the sources of moral life, in any human beings, but especially in these emotional and instinctively religious people; and that transformation must not be sought for *after* their intellects are cultured, *but in the culturing*. It must be inwrought into the fabric of their moral nature, during the weaving, and not printed on afterwards.

The operations of the American Missionary Association are based on these evangelical views. It cannot, it will not, divorce education from religion. Its schools must be pervaded by religious influences, and its religious

efforts with these people must be educational. The garments we give, the asylums we found, the schools we open, the churches we plant, must all be in one Name, and, for one object—the physical, intellectual and religious elevation of this long crushed people to the high plane of a Christian civilization.

PHYSICAL SUFFERING.

It has been the hope of the friends of the Freedmen that they would soon be provided with homes and supplies—the products of their own industry. But we are sorry to say that we have the gravest fears that the coming winter will exhibit an amount and degree of suffering altogether unparalleled. Already we have intimations from prominent officers of the Bureau that thousands of these people must perish this winter, unless they are sent North, or Government, or Northern charity, will feed and clothe them.

For this destitution the colored people are not to blame. The failure of the crops in some of the South Western States will in part account for it, but the great reason is the *want of settled homes.*

They have had so little assurance that they could retain the spots on which they were located, that they have hardly had a motive to improve them; and they are likely to be soon ejected from these spots, and then vast multitudes of them must become wanderers and beggars.

Already from various localities come appeals to us that are the precursors of more urgent and general ones that must soon follow. We subjoin a few of these appeals:

From a Teacher.

NEWPORT NEWS, Aug. 2, 1866.

The pastor here informs me that he has reason to believe that two-thirds of this people are nearly in a state of starvation. From what we have seen and known ourselves we have reason to believe it. Some come to us and make known their wants. Our children eat an early lunch in school; they say mother don't give them anything for breakfast; they can't afford it. What they eat must be in the middle of the day. The chief part of their living is fish. Some have small patches of corn. But they have no teams or they could sow more. And then, again, they, (the most of them) are obliged to go from one spot to another, and so lose what little they are raising.

From a Bureau Officer.

WISE FARM, Va., July 29th, 1866.

I would beg leave to call your attention to the great want of proper clothing for the dependent colored people of this county.

The women especially are, in a good many instances, without sufficient clothing to cover them.

If you can render them any assistance in that way, I will very gladly distribute them to such as are actually needy. They will also need bed clothing for the coming winter to keep them from perishing. Yesterday I had six aged destitute women sent to me, and I have not a sign of a blanket or anything else to cover them.

Hoping you may do something to alleviate their suffering,

I remain yours truly.

From a Teacher.

VALHERMOSO SPRINGS, Ala.,
July 31, 1866.

We arrived here after dark on Saturday, the 16th ult.

During the following week a room was prepared for the school, a few rough benches were made, and on the 25th I commenced school with about a dozen scholars, but as soon as it became known that the school was to be free the numbers began to increase. I have now 35, and shall have more soon.

I find the people about here very ignorant and very poor, and many families are unable to send their children to school for want of decent clothing.

These poor people do not lack industry, and before the war they were able to clothe their children and to buy books for them.

They remained loyal and faithful to the National Government during the rebellion, and for this they suffered death, exile, and loss of property. They made but a poor crop last year on account of the dry season, and are now suffering in consequence.

The Government has already assisted these

poor people, but, unfortunately, the assistance of the Freedmen's Bureau does not always enter those parts where it is most needed. Poor widows or orphans cannot walk 20 or 30 miles to Huntsville or Decatur, to draw their rations, for their horses were taken from them long ago to mount rebel cavalry.

Charity could not be bestowed upon more worthy and needy objects.

Mrs. Giers and myself have a Sunday School numbering about twenty, and are hoping the number may increase. There is no church within five miles of this place. There is a small log hut that is used sometimes for a meeting house, and occasionally an itinerant preacher passes this way, when they hold services, but they are generally blind leaders of the blind, being for the most part unlettered.

PHYSICAL SUPPLIES.

While our friends are kindly endeavoring to meet the physical and mental wants of the Freedmen, we would caution them against sending articles that are of no value to body or soul. Old clothing will avail, but any one can see that it is useless to ship utterly worn out garments. Books, too, are needed, but it is hardly time yet for "Latin Grammars" and "Greek Readers."

The following letter from one of our distributors furnishes a graphic and plain-spoken description of the opening of some barrels, to meet a pressing requisition for women's and children's clothing. If books and papers are sent to us, the barrel or box should be marked so as to indicate the contents, or what is still better, send us by mail an invoice of the articles:

NORFOLK, Va., July 31, 1866.

Last week I received 2 barrels and 1 box shipped to me for clothing. And on their delivery I went to work immediately to unpack them, supposing I should be able to relieve the wants of some of the needy. You may imagine my disappointment. Instead of finding clothing, as I expected, one barrel was filled with books, papers, pamphlets, old magazines that were published in 1839, &c

The other barrel was *ditto*, with the exception of a bundle of children's clothing that was in the top of it. The box I was more successful with. About half its contents were very good clothing and bedding. The other half were books, Latin grammars, Greek readers, "Annual School Reports for the State of Mass." Some one was very kind to put in 200 Sabbath School Library books that I can make good use of. If you have any clothing that you can send me it would be very acceptable.

COLORED SOLDIERS IN WASHINGTON. ATLANTA ORPHANS.

Miss Ayres, the writer of the following letter, has been a Missionary and Matron of our "Home" in Macon, Ga., the past year. Her health broke down under the work, and on her way North for rest, she stopped at Washington, D. C., visiting a colored Regiment there, under the tuition of one of our excellent teachers, Miss L. W. Stebbins. We subjoin Miss Ayres' graphic description of the enthusiasm and benevolence of these soldiers towards the Orphan Asylum at Atlanta:

WASHINGTON, D. C., May 22, 1866.

I arrived here Friday morning last, and soon found myself at Campbell Hospital, the headquarters of the A. M. A. for Washington, and was received with most hearty cordiality.

I was pleased to find that the appeal for an Orphan Asylum at Atlanta, which has touched the hearts of the good and pitying everywhere, has interested the colored soldiers on duty here.

I went with Miss Stebbins, teacher of Co. G. and Co. C. 107th Colored Reg't., to visit her classes. The day before my arrival, Miss S. had read to Co. G. the appeal in the *American Missionary* for the Orphans at Atlanta, and they had contributed $25. My introduction to them, as a missionary directly from Atlanta, seemed a marked "reception;" and when

I told them I had seen the site already purchased for the Asylum, and described its locality, overlooking the city where Gen. Sherman fought, and the beautiful spring, the largest in Atlanta, that bubbles up on the upper side, and throws a stream clear across the lot, and then told them, here was to be a real Christian home for the children whose fathers and mothers had perished in the war—you would have thought from their interest that each one of them owned a part of that lot, or expected to have a child in the home.

Company G. enjoyed our visit so heartily that we decided to go to Fort Corcoran and interest other soldiers of the 107th. The Colonel received us cordially, called out his men, and introduced Miss Stebbins. The men listened to her appeal in breathless attention, and, with faces full of pity, as she read passages from the *American Missionary*, and asked if they would not like to contribute to help a people who were struggling so hard to help themselves. All who had money gave freely. (They had just made a deposit in the Freedmen's Savings Bank.) I thought I had seen colored people in all circumstances, but this was a novel sight—those dusky faces and uncovered heads in line, under a cloudless sky, answering to the appeal of a gentle woman in behalf of the little ones of their own color in distant Georgia. The Colonel went with us to Co. C. They contributed gladly and generously, and we had $50., the gift of the 107th Regiment, for the Atlanta Orphans.

I have visited nearly all the colored schools in Washington, and only wish that the friends at the North could know how much is actually done by their donations. The results in this city alone are worth all the money, and toil, and sacrifice that have been given. There are schools in Washington that would not suffer in comparison with the best public schools in the United States.

PROPORTIONATE GIVING.

Those most deeply interested in the work of Christian Beneficence, and most closely observant of its progress, know that its great necessity lies in the fact that so few give in proportion to their ability. Little difficulty is experienced in securing an endorsement of the general duty, or of the leading causes now appealing for the popular support; and large numbers are found willing to "give something."

The manifest and disheartening fact is, that the contributions made have very little correspondence with either the magnitude of the objects to be accomplished, or the ability of those who, in form, espouse them. Indeed, a perusal of the "Receipts" in the organs of our various benevolent associations, or the "subscription papers" of our congregations, (to say nothing of "contribution boxes") will be sadly suggestive of the inadequate views and purposes entertained even by good men upon the subject. The really trifling sums contributed by the vast majority of donors, the random and unsystematic mode of giving that generally obtains, the excuses often heard for not giving, even the arguments sometimes employed to persuade men to give, are strongly and strangely indicative of the superficial mode of thinking which prevails, and the slight hold which the great work of the world's evangelization has upon even the heart and conscience of the church.

We do not write complainingly, for, as officers of a Missionary Association, we are not unmindful of, or ungrateful for, the increasing and generous interest exhibited for the work we have in hand. And yet when we compare the much we have to do, with our limited means, especially as we feel the embarrassments of an overdrawn treasury, we cannot repress the questionings that will arise as to the causes of the deficiency; nor can we prevent the conviction that

that what embarrasses us we share in common with other societies.

When we compare the facts, which a most cursory survey affords, with the manifest teachings of Scripture, and the practice of those saints, whose character and conduct are therein recorded and commended, we cannot fail to see and lament the wide discrepancy, and the need of a fresh baptism of the Holy Spirit, not only to sanctify more thoroughly the hearts, but to enlighten the minds of those who profess to take the Bible as their Rule of faith and practice.

The American Church, with a membership of millions, with more than an individual average of personal wealth, though ostensibly engaged in the great work of the world's evangelization, gives less in a year to carry out the Great Commission of the ascending Savior, than was spent by the nation during the war in a single day—much less, by all its missionary organizations, denominational or other, than is the returned annual income of a single merchant in this city. The number is large—doubtless, a majority of its members—whose yearly contributions are less than the cost of a single garment they wear, or article of luxury they use. And yet we have all promised to love our neighbor as ourselves, and obey the divine law; "As ye would that men should do unto you do ye also to them likewise." "Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

We do not propose to pursue this subject further now, and have said so much mainly to bring a matter before our readers, which concerns them more than it does our work; for their "withholding more than is meet tendeth to poverty,"—theirs more than ours. We would also call their attention to the account of a meeting in Exeter Hall, a part of which we insert below, that they may see that the subject is occupying the minds of Christians across the water, and ascertain somewhat their views concerning it. Especially do we invite their perusal of the very suggestive Report of Dr. Cather.

SYSTEMATIC BENEFICENCE SOCIETY:

The annual meeting of this Society took place last Wednesday evening, at Exeter Hall, London, and, notwithstanding very unfavorable weather, it was the largest meeting that the Society has ever held in the metropolis. The chair was taken by Mr. R. C. Hanbury, M. P., and on the platform were the Revs. Canon Champneys, R. H. Killick, J. P. Dobson, W. Cardall, Dr. A. Thompson, W. Allan, M.A., of Edinburgh, T. W. Aveling, Arthur Mursell, F. Jarvis, John Ross, W. R. Morison, W. Robinson, and W. Corkin; Mr. R. B. Jackson (the Treasurer), Mr. W. E. Shipton, Mr. G. M. Murphy, etc.

The proceedings having been opened with singing and prayer, the latter being offered by the Rev. T. W. Aveling,

The Chairman said: My Christian Friends,—At this season of great gatherings of those engaged in the work of the Lord it is important to understand and to inculcate the right principle of giving. All these societies want funds. They have each their specific work, and they differ in their modes and spheres of operation; but they are all alike in needing funds to do their work. We rejoice much as at the different meetings we hear of what God has enabled them to accomplish, and we are thankful for the means placed at their disposal by the Christian people of our land. But two thoughts force themselves upon us—first, how small are the means supplied compared to the urgent necessities of the world; and second, how few comparatively give who have the means, and what might be done if all gave according to their ability. This Society seeks to aid all other Christian agencies, by endeavoring to inculcate on all the duty of giving—the rich of their abundance, the middle classes of their competence, the working classes of their hard earnings. The young are taught to give from their youth, and we must all feel the importance of educating the young to the duty, privilege, and blessing of giving. Now, it appears to me that in these days of education we need an educational society for the purpose of placing before the Christian public the duty and the privilege of giving. Many do not give, from mere thoughtlessness. It has not been put before them as their duty and their privilege; and in proportion as a man sees giving to be both a duty and a privilege will his liberality

be seen. From early youth many had grown up acting in this respect as if they were kind-hearted, and, not having had the duty of giving put before them in a proper manner, they have failed to perform it. What we have to do is to endeavor to educate the public in relation to this question, so that they will feel giving to be at once a duty and a privilege, and will give in proportion to the means which God has vouchsafed to them. This Society may be regarded as a negative rather than a positive Society. It does not seek to enrol members, because it believes that all the members of the Christian Church are bound by the Scriptures, when rightly understood, to obey its principles. Now what does this Society do? Its operations are very simple. It gets sermons preached; it holds public meetings in the large halls in the chief cities and towns of the United Kingdom; and it issues publications in order to bring before the public its principles and objects. It does not seek to pledge any of us as to the amount of giving—that is left to the conscience of every man; but we are, you know, told in Scripture not to give grudgingly or of necessity, for God loveth a cheerful giver. In conclusion, I would say, Let each of us remember, whether we are full of this world's goods, or have a scarcity of them, that we brought nothing into the world and most assuredly can carry nothing out; and that it is "more blessed to give than to receive." I rejoice in the establishment and success of this Society, which is based on thoroughly catholic principles. We seek to obtain the support of all, to whatever denomination or section of the Christian Church they may belong, and all may join in earnestly promoting the evangelising efforts which are going on throughout the world. [Cheers.]

The Rev. Dr. Cather then read the report.

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There was need, it was remarked, for the discussion of the question of giving,—first, because the wealth of the country was greater than was represented in contributions; secondly, because the funds of the churches, societies and charities were insufficient; thirdly, because the impulsive and mechanical methods had reached the limits of their power; fourthly, because the condition of the poor and the wants of the heathen were unreached and unrelieved; and fifthly, because there were ample resources in the nation to meet all its obligations, whether to God or to Cæsar. There was encouragement to discuss this question—first, because of the settlement of most other practical questions of Christianity; secondly, because of the earnest interest which was felt in everything for the good of society and the human race; thirdly, because of the position which economical questions, whether as regarded Church or State, had begun to assume; fourthly, because of the absence of all controversy as to the principles of Scripture on the subject—viz, first, conscientiousness or stewardship; secondly, proportion or tithing, thirdly, system or storing, fourthly, cheerfulness or liberty; fifthly, because of the progress which these principles were making, as evidenced by the thousands of sermons, the important and influential meetings, the increasing publications, the public testimony of the highest authority with the public mind. There was a clear prospect of success,—first, because of the larger views prevailing; secondly, because of the more catholic heart that was growing; thirdly, because of the augmenting prosperity of all classes; fourthly, because of the openings for wise expenditure; and fifthly, because of the promise of God that the kingdom of Christ should be co-extensive with the world. The report further said:—"The great missionary societies seem to be passing through a financial crisis. The necessity of curtailing their operations has most reluctantly been pressed upon some of them. It is not that the receipts have become less, but the limit of expansion seems to have been reached in regard to spontaneous contributions, but not in regard to operations. Most of the committees are issuing appeals, in the hope of realizing such an addition before the close of their financial years as shall avert the calamity of curtailment. The Wesleyan Missionary Society have issued an appeal for fifteen thousand extra pounds, and have had the gratification, as soon as their wants were made known, of receiving a third part of the whole, or £5,000, from a single lady. But the fact that the revenue is not spontaneously increasing with the increasing operations of the great societies, is an instructive one. It cannot be pretended that the limit of ability to contribute is reached, especially when the country is in such a prosperous state. It seems as if the time had come when it is necessary to indoctrinate the Christian community with the principle of systematic beneficence. The separation of a specific portion of the income from ordinary uses, and its solemn dedication to the Lord, for the service of His cause and the relief of His poor, if systematically and generally practised, while it would vastly increase the revenue of philanthropic societies, would react with most beneficial effect on the givers, deepening their feeling of responsibility, and teaching them, in all their spendings, to have more regard to the will of God."

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Mr. Salmon, a working man, said he felt deeply his responsibility on that occasion as the representative of a large body of working men. Until the Systematic Beneficence Society had commenced its operations there was wanting what would make those men duly feel their own responsibility. The working classes suffered greatly from intemperance, and that was one great source of the pauperism and crime referred to in the resolution. [Hear, hear.] The last clause of

that resolution said that those evils were "capable of a remedy," and in that statement he fully concurred. What was the amount of the income of the working classes? The Chancellor of the Exchequer—he wished he was among them that evening—[cheers]—had shown that it was far more than had been supposed; but, notwithstanding the largeness of their income, they needed to be taught how to apply it properly. That Society would teach them to store systematically for themselves and others; and the adoption of his principles would no doubt save their little ones from a great deal of want and misery. While systematically storing for evil many a working man had forgotten to store for himself and God. Numbers thought that because they were poor they could do nothing. That was a mistake which this Society would help to correct. It would teach the working man the value of self-help, a lesson which was greatly needed. This question was now taking root in the minds of the working classes. He had canvassed on behalf of the Society in many London workshops, and he had found that when its principle was understood it was approved. If working men would elevate themselves, let them strive against the evils which especially beset them, and assist in banishing covetousness from the land. [Cheers.] When this had been done, all benevolent objects would share the benefit; beneficent societies would all be better supported, and they would no longer hear of curates living on £50 a year.

The Rev. T. W. Aveling moved the next resolution, viz:—

"That the pecuniary resources of this nation are sufficient, so far as the cost is concerned, for all these purposes, if only rendered available for them; but that the only hope of their being so is in the spread of the principles and practice of systematic and proportionate giving; and that this meeting therefore accepts with pleasure the report of the Systematic Beneficence Society, and heartily wishes success to its efforts."

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Many had asked what was meant by proportionate giving. He knew no better answer than the declaration of St. Paul, that every man should give "as God had prospered him." Let every one quarterly, or monthly, or weekly lay aside a certain proportion of his income, and the principle of the Society would be acted upon. As money had been the root of so much evil, let them all now endeavor to make it a more powerful agent for good.

The Rev. W. R. Morison seconded the resolution, which was then put and carried.

On the motion of Mr. W. E. Shipton thanks were voted to the Chairman, and, the doxology having been sung, the meeting separated.

A PLEA FOR AFRICA.

By Rev. H. H. Hinman, of the Mendi Mission.

The command of Jesus to go into all the world and preach the Gospel to every creature, purposes a division of labor; necessary as is the work to be done in this nation, it does not obviate our duty to those of other lands. Vastly important as is the work to be done among the freedmen, surely it is not less important that Africa should have the Gospel, and that her teeming millions should rejoice in its truths.

There are several considerations why vigorous efforts should be put forth for the evangelization of that land of darkness, sorrow and sin. And,

1st, Nearly all Africa is an open field, ready and waiting for occupation. There is not only a readiness on the part of the people to receive Missionaries, but in many instances an earnest desire to have them come among them. This is not because they appreciate Christianity, but because they value the benefits and blessings of civilization which attend and result from the establishment of Christian Missions. There is often an earnest desire on the part of the chiefs and leading men to have their children educated, and especially that they should learn to read and write in the English language. There is an entire willingness to give up their children to the exclusive control of the Missionaries, and that they should be instructed in the Christian religion.

2nd. The Africans generally do not worship idols; nor have they any system of religious belief which they are disposed to defend; and hence there is no pride of opinion that would serve as an obstacle to the reception of the Gospel. On the other hand, Africans hold many fundamental truths. Among them they recognize the existence of God, who is the Maker and preserver of all things, who is a Spirit, and the Father above.

3rd. There is in the African mind a disposition and an adaptation to conform

to the habits of civilized life; such as is not seen among the Indian tribes or other heathen people. They acquire a knowledge of the English language, and of the mechanic arts, with great facility; and as a general fact, learn the ordinary branches of an English education with a good degree of readiness.

4th. There is a widespread and general prevalence of the English language on the West Coast of Africa, and this knowledge of the English language is steadily increasing. To all human appearance, it is to become the prevailing language of West Africa, and perhaps of the interior. It would seem as though God had prepared the way for the spread of the Gospel by giving to the people a language rich in evangelical literature.

5th. Commerce is opening up the undeveloped resources of Africa, and bringing all parts of the country into comparatively easy and frequent connection with the civilized world. Commerce carries with it the germs of civilization, and prepares the way for the introduction of the Gospel. The Niger is being navigated by steam, and the banks of that great river are already the theatre of successful missionary effort.

6th. Experience has shown that the evangelization of Africans—though a work of great difficulty—is imminently practicable. Many thousands of Africans have been converted, and able ministers of the Gospel have been raised up, some of whom are eminent examples of piety, talent, and industry.

7th. The dark places of the earth are full of the habitations of cruelty. The moral darkness and degradation of the people is terrible, and nothing but the light of the Gospel can dispel it. Commerce has no effect on the morals of the people except further to degrade them. They copy only the vices of Europeans, and become only wise to do evil.

8th. One of the tribes on the West Coast has reduced their language to a written form, and—without the aid of missionaries—this language has spread among the people so that a very large number can already read and write. They have as yet no literature, but are ready to receive the Bible whenever Christians shall place it within their reach. Their country is easy of access, and as favorable for health as any portion of tropical Africa. Who shall give them the Gospel?

Miscellaneous.

THE BEGINNING OF A GOOD WORK.

"A poor country parson, fighting against the devil in his parish, has nobler ideas than Alexander had." We were reminded of this saying of good Dr. J. W. Alexander, by a recent sketch of the late pastor Harms, in the *Sunday Magazine*. The life and usefulness of this godly man have heretofore been noticed in our columns. The pastor of a parish, in a retired country village, whose members were all day-laborers and humble peasants, he became one of the most noted men in Germany. When he entered upon his field of labor, the people did nothing for missions. He preachd on the subject. Many shook their heads. He prayed for light and guidance. It came. A laboring man cut down an old tree in the village forest. He was a man that had heard the sermon on missions, and was thinking over it while felling this tree. As it fell, five pieces of silver fell out of the hollow trunk. What should he do with it? He brought it to Harms. "This money fell out of the falling tree. It is not like our money. Who put it there, and what it is worth, I know not. But it belongs not to me. I give it to you, and you may give it to our Lord God." So said the woodman.

Harms took the money. It was a coin struck during the Thirty Years' War, hid there, perhaps, by some soldier, just before going into battle, to keep it out of the clutches of the enemy, hoping to return to the tree some day to get it again, little dreaming that it would come to such a use. The unknown owner went to his long home, and now Harms examines the inscription of his money; five old thalers, such as were then current.

"This money comes from God for the salvation of the poor heathen," said the good pastor. It was the first that came into his hands for this blessed work. He had told his people that there were millions of people wretched and miserable, who never saw a pastor, a Bible, or heard a single word of life. "If that is true, we must help them," said the people. A widow brought a dollar and a half; a poor workman twelve cents; a

child two. Thus the work began and continued.

Satan stirred up enemies in his parish.—They called him hard names, and tried to poison the mind of his aged father against him. But he kept going on until he had founded prosperous missions, manned by many missionaries, who were taken there by a ship his people built. Finally, Satan got among his missionaries. A few proved treacherous, and turned against him and his Master. This grieved him sorely. But he filled their places with better men.

Sometimes he preached four and five times a Sunday. His services was often prolonged to three hours. And to the end, the people listened and worshipped with unflagging attention. He catechised old and young. He went from house to house, and talked with people on the street about their souls and their duty. And this at a time when everybody was laughed at who pleaded the cause of missions. They saw that the earnest man loved them, and wished to do them good. The plough-boys in the fields began to sing Luther's hymns, instead of country ballads. And when he appealed for young men to become missionaries, twelve came forward and said they were ready. And how many came after these! And the money to support them came too. But the stream began with the fountain gushing out of the hollow tree—the five thalers found by the woodman. He once said, "Woe to me, if I live to be both old and strong." Whatever betide, this man has made up his mind to die fighting. No rusting out with him, but fast wearing out. The great wonder is, that a man of such work should live to be fifty-five years of age—and he a suffering invalid through many of these years.

Such tears are rarely shed by a loving flock, as fell around the bier of Harms. Nor wife nor child was there, but spiritual children many. More in earnest than in jest, he used to say he had never married because he was too busy. Flowers and crowns were laid on his coffin. One of his favorite hymns was, "*Alle Menschen mussen sterben.*" (All men that live must die.) They sobbed, rather than sang it. Thirty pastors wept with them. The King and Queen of Prussia, and their children, sent pastor Neuman from Berlin with five palms and five wreaths. In their name he laid them on his coffin. And then the people wept all the more, because the King and Queen helped them bury their pastor. Then Neuman told the people what mighty works Harms had done, because from the beginning to the end of his ministry, for him *to live was Christ.*—*Ger. Ref. Mess.*

WHAT AN EARNEST CHRISTAIN MINISTER DID.—Many years ago, Rev. John I. Shipherd conceived the idea of establishing a line of educational institutions across the then new States and Territories. With a colony of Christian families full of the missionary spirit, he went out to Oberlin, Ohio, and planted there an institution that has carried the name of Oberlin to all lands. This institution being firmly established, Mr. Shipherd, with a colony of seven families, numbering thirty-eight persons in all, moved westward, and in February, 1844, founded Olivet College in Michigan. At the Commencement this year, the corner-stone of the third college Hall was laid, a building that will cost $30,000, one-half of which sum was subscribed at the laying of the corner-stone.

Mr. Shipherd died in 1849, and has left the work, so well begun by him, to be carried out by others. He has left an example of what a determined Christian man can do for Christ and the Church, if he will set himself about it in earnest. He had very limited pecuniary resources; but he proved, what others so often have, that where a man is resolutely bent on doing a good thing, he is sure to enlist the sympathies of those who are able to give their material aid. There are many benevolent enterprises now languishing for the want of that resolute, determined spirit which animated Mr. Shipherd.

FREEDOM OF SPEECH IN RICHMOND.—The negroes who insult this community by military organizations, drills and parades, and by incendiary gatherings, harangues and resolves, should remember that they are dependent upon the white people of Richmond for every morsel of bread that goes into their mouths, and for every house, hut or cellar, that shelters them and their families. If these things go on we shall advise that a full list be made out of the names of all who take part in any such proceedings, for publication in the papers, and shall call upon the good people of Richmond not to give employment, even to the blacking of a boot, to any one whose name is embraced in the list, and not to rent so much as a dog kennel to any one of them for protection from the coming blasts of winter. If they choose to insult, to irritate and endanger the peace of the community from whom they receive nothing but kindness, we shall do our part to see that they are not allowed to remain in that community. We speak now for their good more than that of their late masters, who will know how to protect themselves should an emergency arise.—*Richmond Whig.*

VIRGINIAN CHARACTERISTICS AND NECESSITIES.—Many of the large planters are employing their former slaves, at decent wages; and thousands of negroes are hard at work with the hoe for themselves all through the interior of the state. The most active industry of Old Virginia to-day wears

a black skin. The dainty white hands of treason hold the ballot: the honest black hands of loyalty, hold the hoe. In Richmond there is a surplus of negroes, and no small antipathy toward them on the part of the most virulent rebels The intelligent freedmen who showed me the deserted capitol building and Aleck Stephens's empty chair, remarked, "My old master at Bottom's Bridge would kick me off his premises, if I went there." He told me that the great majority of the blacks in Richmond are, *at present*, worse off in material comforts than before the war. That is easily accounted for. Business is dull; the whites are poor; and city servants are not skilful field hands. In the rural regions, the negroes know how to work, are glad to work, and are bettering their condition every day. The crops along the Fredricksburgh Railway generally look well. The road itself is in fine order. It is a sorrowful fact that the soldiers of the disbanded Southern armies are at this moment more loyally disposed than the ministers of the dismantled Southern churches. Freedmen's Bureaus and Civil Rights Bills are valuable expedients for the hour; but the vital wants of the South are a *new plough, a new pulpit*, and a *new school-house.*— Rev. Theodore L Cuyler.

THE POWER OF LOVE.

Two brethren, John Waterhouse and David Cargill, landed upon an island in Fiji. They knew well the character of the people there, and the people did not know their character; but they met them naked, and clubbed, and scowling, ready to destroy to all appearance. The two white men walked straight up to them, and the first, who evidently was a chief, and ready to take part in the proceedings, whatever they might be, was suddenly arrested in his intentions towards the white men by Mr. Cargill walking up to him and bowing, and saying, "My love to you;" and he turned round to the next, and said, "My love to you;" and then to the rest, "My love to you;" and in a very little time all the clubs were down, and they began to talk, and then there was an opportunity for them to stay and then to preach. In a few years Mr. Cargill was leaving that island, and one of these great savages followed the boat, holding out a pretty little thing he had made, and said, "Wait, wait; I want you to take this home to your mother. Great is my love to your mother. This is not much, but I made it with my own hand; carry it home to your mother. Tell her, before you came I was a cannibal, and killed men and ate them; but now the love of God is burning in my heart; and if your mother had not loved me, and let you come to tell me that Christ had died, I should have been a cannibal to this day. Great is my love to your mother. Take this home to your mother for me."—*For. Miss.*

ALL BEAUTY BELONGS TO JESUS CHRIST.

At a meeting of the American Board in Chicago, Rev. Mr. Bissel, of the mission to the Mahrattas, India, related an incident of touching interest and beauty, showing the power of the gospel to transform the debased mind and heart of the heathen, making them capable of noble aspirations, and of earnest consecration to Christ. At a large meeting of native Christians, gathered from one hundred and twenty villages for the purpose of bringing their offerings to the cause of God, the missionaries were greatly cheered to see the freeness with which they contributed, and how "their deep poverty abounded unto the riches of their liberality." One poor man, having nothing else to give, took off from his shoulders and laid upon the table a garment with a crimson red border, which he had highly prized, saying as he did so, in words worthy of remembrance for their impressive meaning, and showing his true appreciation of Him who is "altogether lovely," "Begone, all my adornments. All beauty belongs to Jesus Christ."—*For. Miss.*

CALLED FROM THE SCHOOL-ROOM TO HEAVEN.

The following touching incident is taken from the Loyal Georgian, published at Augusta. Who can read it without a stronger desire to give the "key of knowledge" to such earnest hearts?

"A visitor to one of our colored night-schools, some five or six weeks ago, might have seen an aged woman walking quietly in, who, taking her seat, immediately dropped her head over her spelling and reading book; and while a little wooden pointer, which she held in her hand, passed over the words of her lesson, her voice in a low tone could be heard accompanying the motion of her hand. Had he remained until the close of the session, he would have seen no change, no sign of weariness, no abatement of interest. No matter what might transpire in the room, of a nature to distract attention, that old head continued bowed to its work, that old hand still kept up its motion from left to right, and that old voice its quiet monotone. Nothing interrupted this absorbed diligence, until her turn came to read and spell her lesson to her teacher; and then the spirit and emphasis with which this was done, showed how her whole soul was in the business. The positive enthusiasm with which she read her simple monosyllabic phrases (increasing as her mastery over them increased) was the best of commentaries upon her estimate of the value of the work in which she was engaged. When she first came to school, she did not know her letters. At the time to which we have referred, she had become a tolerably fluent reader of simple words and sentences; so that, had she been permitted to keep on a little

longer, the desire of her heart—to be able to read the Bible—would have been accomplished.

"But she was not permitted. Night after night her place was vacant; and, after this had continued some five or six weeks, we were told by a neighbor, that our old friend and scholar was on her sick and dying bed. We immediately went to see her, and found it even so. Although her mind seemed clear, and her senses unimpaired, and the strong pressure of her honest old hand proved that she recognized her teacher, yet it was apparent from her whole appearance, that her earthly course was nearly run. And so it has proved. Before these lines can be read, she will have been two days in her grave.

"Long as we may live, we shall never forget the old bent form in the Central Church; the abecedarian of seventy-seven years, the enthusiastic veteran in the lore of the spelling-book, the primary-school scholar, gathering in, through her dim and spectacled eyes, the form and significance of the letters which are learned by our children in the nursery, translated, to complete in another sphere, the work just entered upon here

"That old and faithful hand rests from its labors, that tremulous voice is stilled, that dim eye shut; and He, 'who is no respecter of persons,' who considers the color of the *soul*, not of the face, has taken her into his great high-school,

'Where knowledge grows without decay,
And love shall never die.'"

THE DEATH OF SLAVERY.

BY WILLIAM CULLEN BRYANT.

O thou great Wrong that, through the slow-paced year,
Didst hold thy millions fettered, and didst wield
The scourge that drove the laborer to thy field,
And look with stony eye on human tears,
Thy cruel reign is o'er;
Thy bondmen crouch no more
In terror at the menace of thine eye;
For He who marks the bounds of guilty power,
Long-suffering, hath heard the captive's cry,
And touched his shackles at the appointed hour,
And lo! they fall, and he whose limbs they galled
Stands in his native manhood, disenthralled.

A shout of joy from the redeemed is sent;
Ten thousand hamlets swell the hymn of thanks;
Our rivers roll exulting, and their banks
Send up hosannas to the firmament.
Fields, where the bondman's toil
No more shall trench the soil,
Seem now to bask in a serener day;
The meadow-birds sing sweeter, and the airs
Of heaven with more caressing softness play,
Welcoming man to liberty like theirs.
A glory clothes the land from sea to sea,
For the great land and all its coasts are free.

Within that land wert thou enthroned of late,
And they by whom the nation's laws were made,
And they who filled its judgment seats, obeyed
Thy mandate, rigid as the will of fate.
Fierce men at thy right hand,
With gesture of command,
Gave forth the word that none might dare gainsay;
And grave and reverend ones, who loved thee not,
Shrank from thy presence, and in blank dismay,
Choked down, unuttered, the rebellious thought;
While meaner cowards, mingled with thy train,
Proved, from the book of God, thy right to rein:

Great as thou wert, and feared from shore to shore,
The wrath of God o'ertook thee in thy pride;
Thou sitt'st a ghastly shadow: by thy side
Thy once strong arms hang nerveless evermore.
And they who quailed but now
Before thy lowering brow
Devote thy memory to scorn and shame,
And scoff at the pale, powerless thing thou art,
And they who ruled in thine imperial name,
Subdued, and standing sullenly apart,
Scowl at the hands that overthrew the reign,
And shattered at a blow the prisoner's chain.

Well was thy doom deserved; thou didst not spare
Life's tenderest ties, but cruelly didst part
Husband and wife, and from the mother's heart
Didst wrest her children, deaf to shriek and prayer;
Thy inner lair became
The guilty haunt of shame:
Thy lash dropped blood; the murderer, at thy side,
Showed his red hands, nor feared the vengeance due
Thou didst sow earth with crimes, and far and wide,
A harvest of uncounted miseries grew,
Until the measure of thy sins at last
Was full, and then the avenging bolt was cast.

Go then, accursed of God, and take thy place
With baneful memories of the elder time,
With many a wasting pest, and nameless crime,
And bloody war that thinned the human race;
With Black Death, whose sway
Through wailing cities lay,
Worship of Moloch, tyrannies that built
The Pyramids, and cruel creeds that taught
To avenge a fancied guilt by deeper guilt—
Death at the stake to those that held them not.
Lo, the foul phantoms, silent in their gloom
Of the flown ages, part to yield thee room.

I see the better years that hasten by,
Carry thee back into that shadowy past,
Where, in the dusty spaces, void and vast,
The graves of those whom thou hast murdered lie;
The slave pen, through whose door
Thy victims pass no more,
Is there, and there shall the grim block remain
At which the slave was sold; while at thy feet
Scourges and engines of restraint and pain
Molder and rust by thine eternal seat.
There, 'mid the symbols that proclaim thy crimes,
Dwell thou, a warning to the coming times.

—*Atlantic Monthly for July.*

GOLDEN ENVELOPES.—A touching anecdote is related some time since of a poor servant girl in London, who had attended the ragged schools and received spiritual as well as mental benefit from them and who one evening at the close of school, put into the minister's hand, much to his surprise, a note containing a half sovereign, [ten shillings English currency.] Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessings she had received from the schools, very modestly and beautifully remarking that it was not much. "But, sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar, were more generally inclosed in such golden envelopes. "An earnest prayer and many tears." Sweet child! thou shalt be recompensed at the resurrection of the just.

Children's Department.

THE BRAVE BOY.

Two boys of my acquaintance were one day on their way from school, and as they were passing a corn-field in which there were some plum-trees, full of ripe fruit, Henry said to Thomas:

"Let us jump over and get some plums. Nobody will see us, and we can scud along through the corn and come out on the other side."

Thomas said: "I am afraid. I do not like to try it. I would rather not have the plums than steal them, and I guess I will run along home."

"You are a coward," said Henry, "I always knew you were a coward, and if you don't want any plums, you may go without them, but I shall have some very quick."

Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall, and Henry jumped back and ran off as fast as his legs would carry him.

Thomas had no reason to be afraid. So he stood still, and the owner of the field, who had heard the conversation between the boys, told him that he was very glad to see that he was not willing to be a thief; and then asked Thomas to step over and help himself to as many plums as he wished. The boy was pleased with the invitation, and not slow in filling his pockets with the ripe fruit.

Which of these boys was BRAVE—the one who called the other a coward, but ran away himself, or the one who said he was afraid to steal, and stood his ground?—*Penny Gazette.*

"I CANNOT, SIR."

A young man—we will call him Honest Frank—who loved truth, was a clerk in the office of some rich merchants. One day a letter came recalling an order for goods which had been received the day before. One of the merchants handed it to Honest Frank, and, with a persuasive smile, said:

"Frank, reply to this note. Say, "The goods were shipped before the receipt of the letter countermanding the order."

Frank looked into his employer's face with a sad but firm glance, and replied:

"I cannot, sir."

"Why not, sir?" asked the merchant, angrily.

"Because the goods are now in the yard, and it would be a lie, sir."

"I hope you will always be so particular," replied the merchant, turning upon his heel, and going away.

Honest Frank did a bold as well as a right thing. What do you suppose happened to him? Lost his place? No; quite different. The merchant was too shrewd to turn away one who wouldn't write a lying letter. He knew the value of such a youth; and, instead of turning him away, made him his confidential clerk.—*Sunday School Advocate.*

GOOD RESOLUTIONS.

A little girl of six years old was a little while ago called home to God. About a year before her death she had a small writing desk given her. After her death her mother unlocked it and found this writing, ; it looked like her first writing:

"The minute I wake up in the morning I thank God.

"I will mind my father and mother always.

"I will try to be kind and not get cross.

"I want to behave like God's child."

Five very precious rules for a little child to make his or her own.

DONATIONS

RECEIVED IN JULY.

MAINE.

Belfast. Ladies' Sew. Circle one bbl. C.	
Bethel Hill. Ladies' Sew. Circle one box C.	
Castine. F. A. H.,	75
Dennysville. Cong. Ch. & Soc.	10 00
Ellsworth. Mrs. L. T. Phelps,	10 00
Orland. Cong. Ch.,	50 00
Yarmouth. First Parish Mon. Coll.	15 00

NEW HAMPSHIRE.

Bristol. By Rev. C. F. Abbott,	2 50
Candia. L. Armsby	1 00
Fitzwilliam. Ebenezer Potter	10 00
Langdon. Cong. S. S. penny contributions	2 00
Littleton. Cong. Ch. & Soc. to const. REV. E. E. MILLIKEN, L. M.	52 90
New Market. Cong. Ch. & Soc. to const. THOMAS H. WISWALL and CHARLES C. P. MOSES, L. M's.	60 00
Rumney. M. Whidden	1 00
Sanbornton. Cong. Ch. & Soc.,	20 00

VERMONT.

Burlington. H. M. Hamilton	1 00
Cabot. Cong. Ch. $29.05, Advent Ch. $12 22	41 27
Cambridge. Cong. Ch.,	10 00
Chelsea. Coll.,	55 00
Chittenden. Cong. Ch.	6 50
East Barnard. Mrs Roxana Crain,	10 00
East Berkshire. Cong. Ch	24 00
Hartford. Ephraim Morris $15, E. W. Morris $10, Rev. B. F. Roy $5,	30 00
Jericho Centre. Hosea Spaulding,	10 00
Montpelier. Z. Wood $10, J. Poland $3,	13 00
Middlebury. J. M. Boyce,	1 82
Springfield. "A. W.," to const. HON. HENRY CLOSSON, MISS MARY CHIPMAN, MRS. CHARLES BUTTERFIELD, MISS ELLA MANN and MISS EMMA W. WOOLSON, L. M.	150 00
Stockbridge. Cong. Ch. & Soc.,	15 00
Townshend. Bapt. & Cong. Ch's.	61 89
West Fairlee. Sab. Sch. Coll.,	5 00
Worcester. Cong. Ch. & Soc.,	13 00

MASSACHUSETTS.

Abington. Estate of Ziba Torrey $400, Children's Soc., one box C., by Rev. E. H. M.	400 00
Amesbury & Salisbury. Union E. Ch. & Soc.	23 20
Ashburnham. Cong. Ch. & Soc.,	51 81
Athol Depot. L. E. B.	25
Boston. Mrs. E. P Eyers $10, Mrs. Eunice Colburn of Sewall Place one large Case C.	10 00
Brookfield. Ladies' F. A. Soc., one bbl. C.	
Cambridge. Two boys	35
Centreville. Cong. Ch. & Soc.	122 45
Dalton. Cong. Ch. & Soc.	57 00
Dorchester. "B" $20, J. F. Pete $3 62,	23 62
East Falmouth. Cong. Ch.	78
East Hampton. Payson Sab. Sch.	50 00
East Medway. First Cong. Ch.	20 00
Enfield. Daniel T Trask,	10 00
Freetown. "A Friend" $2, Jno. Macomber $1, Others $1,	4 00
Gill. Cong. Ch. & Soc.	17 60
Greenfield. First Cong. Ch. & Soc.	52 02

Hadley. First Cong. Ch. & Soc. $58.31, Russell Ch. & Soc. $33.61 91 92
Hanover. Mr. & Mrs. Wilder 10 00
Harvard. Est. R. Whitcomb, Jr., by C. M. Melis 2 25
Holliston. J. D. J. 1 00
Hopkinton. Mrs. S. M. G. 25
Lynn. Chestnut St. Ch. & Soc. (additional) 3 00
Malden. First Trin. Cong. Ch. & Soc. 20 00
Medfield. Lydia A. Dow 10 00
Medway Village. Miss D. Nelson 1 00
Monument. Coll. Methodist Ch. 5 81
New Bedford. Trin. Ch. & Soc. $85.78 to const. Rev. Wheelock Craig, L. M., Pacific Cong. Ch. & Soc. $50, 135 78
Northampton. Edwards Ch. $19.18, —— $5 24 18
Pittsfield. Coll. South Cong. Ch. Parish, 63 65
Princeton. Cong. Ch. & Soc., 85 47
Rowley. Cong. Ch. & Soc., 26 03
Roxbury. Mrs. E. C. Burnap & Mrs. E. I. Wright, one box C. val. 30
Southborough. Rev. S. L. Hobbs 1 82
South Dennis. Cong. Ch. & Soc. 30 00
South Hadley. Two Friends in Mt. Hol. Sem. 3 00
Stoneham. P. Stevens 1 50
Van Deuzenville. D. E. G. 50
Wendell. Cong. Ch. & Soc. 7 00
West Hampton. Lester Langdon, 25 00
West Medway. Coll. by Patience Shumway 8 00
West Springfield. Harriet A. Deane, 5 00
Williamstown. Prof. John Bascom 10 00
Worcester. Union Ch. Sab. Sch. *for support of a Teacher*, $100., Cong. Ch. & Soc. $7., 107 00
——"A Friend" to const. Benj. Houghton, L. M. 30 00
——One thousand cop. "Well Spring"

RHODE ISLAND.

Central Falls. Robert Cushman $20., Jos. Wood and E. L. Freeman $5. ea., G. Paine $1. 41 00

CONNECTICUT.

Bristol. E. Y. Shelton, 1 00
Collinsville. Mrs. R. G. 50
Ellington. Cong. Ch. $86.50 to const. Rev. H. B. Woodworth and I. A. Thompson, L. M's. Edwin Talcott $30 to const. Edward T. Woodruff, L. M. 116 50
Forestville. Individuals, 1 00
Hampton. Cong. Ch. 55 00
Hartford. First Cong. Ch. $161.35, J. B. Lee, M. D. $5. 166 35
Hockanum. G. P. Persons, 1 00
Kensington. S. Peck 1 50
Lyme. S. H. Sill 20 00
Madison. Cong. Ch. 50 00
Milford. Dan Fenn and Mrs. Naomi Hine $10 ea., 20 00
New Britain. Coll. Centre Ch. $151.85, Individuals $2, 153 85
North Branford. Cong. Ch. 15 35
New Haven. Howe St. Ch. $30 to const. Rev. Geo. B. Beecher, L. M., Rev. W. B. Clark $1 31 00
New Preston. Mrs. S. A. Whittlesey, 2 00
North Woodstock. Cong. Ch. $68, Estate of Miss Abigail G. Child $60. to const. Mrs. Ellen Torrey and Miss Sarah L. Bishop L. M's. 128 00
Orange. "A few friends," 10 00
Plainville. Cong. Ch. $60 *for Home M.* to const. Hiram Hills and Miss Mary E. Tomlinson, L. M's. I. H. 50c. 60 50
Plantsvill. Cong. Sab. Sch., 50 00
Pomfret. First Cong. Ch. (additional.) 3 00
Prospect. David M. Hotchkiss to const. himself L. M. 30 00
Riverton. Cong. Ch., 4 04
Simsbury. John Ketchen $1.50, R. Ketchen and Mrs. J. E. Chase $1, ea. Others $2.50, 6 00
South Britain. Olive Pierce, 10 00
Staffordville. Cong Ch. 5 50
Stratford. John Tucker, 2 00
Torringford, Cong. Ch., 17 36
Washington. R. M. Fowler 5 00
Waterbury. Coll. (additional) $5, Individuals, by J. C. $2.50, 7 50
Watertown. Dr. J. De Forest and Benj. De Foaest $100 ea., Methodist Brethren $6, 206 00
West Haven. Cong. Ch., 107 00
West Meriden. Edmund Tuttle $30, to const. Peter G. Tuttle L. M., E. K. Breckenridge $10 40 00
Westminister. A. Dowing 2 00
Westville. Cong. Ch., 73 17
Woolcott. Ephraim Hall, 100 00

NEW-YORK.

Albany. Friends, *for school building, Macon, Ga.* 32 00
Binghamton. F. M. Noyes $100, H. Way & H. N. Lester $5 ea., Mrs. H. F. Lee and I. Van Valkenburg $2, ea. Mrs. L. Chittenden, Wm. S. Benedict and F. A. Chatfield $1 ea. T, O. 50c.; Mrs. Mary Whiting $5, 122 50
Centre Lisle Mrs. P. Monfore, 5 00
Colosse. Gates Miller, 8 00
Corning. "M. H." 5 00
Fort Covington. Mrs. Orinda Heward, 50 00
Fulton. E. Bristol, 10 00
Geneva. Colored Sab. Sch., 26 00
Gilbertsville. S. C. Gilbert $3, 9 Individuals $1, ea. others $2.50, 14 50
Hagaman's Mills. J. Hagaman, 6 00
Hales Eddy. R. H. Mapes $2, H. Thomas $1, others $4 30, 7 30
Harlem. Cong. Ch. 112 00
Keeseville. M. Barnes $3, E. Barnes $2, 5 00
Long Island. "Friends of the Freedmen," a box & bbl. C.
Masonville "A Christian Friend" 2 00
Mexico. Coll. First Presb. Ch. $80.13, Coll. Meth. E. Ch. $7.59, 87 72
Moravia First Cong. Ch. 20 25
New York. Ch. of the Puritans Mon. Coll. 9 25
New York Mills. Wm. D. Walcott 50 00
Onondaga Valley. E. D. Loomis 4 00
Orange. "Friends," two boxes C., by Mrs. W.
Otego. L. Lent $1.50, 26 Individuals $1 ea., Others $1.50 29 00
Owego. L. H. Allen $15, S. C. & Co. $10, F. L. Jones, Chas. Platt, I. M. Nichols, D. Goodrich, I. M. Parker, E. W. Warner, J. G. B. Babcock, I. Wilson, H. A. Brooks, T. I. Chatfield, E. B. Phelps, Wm. Pumpelly & B. Boyd $5 ea, Bloodgood Bros. $5, W. D. Ireland, T. C. Platt, G. B. Goodrich and S. S. Allen $3 ea., Thos. Farrington, H. Campbell, T. Evans, Jr., L. N. Chamberlain, J. Carmichael and J. H. Arnold $2 ea., 14 Individuals $1 ea., Mrs. Chas. Platt $10, 143 00
Perry Centre. Mrs. L. Benedict 5 00
Prattsburgh H. & Co. 10 00
Pulaski. Coll. 8 93
Rochester. Miss J. A. Hubbard, 3 00
Sidney Plains. C. Bradford $3, L. Eggleston $2, 6 Individuals $1 ea., Others $3.50 14 50
Summer Hill. Rev. I. F. Adams and Others, 1 25
Syracuse. Coll. Plymouth Ch. $390.04, Misses C. & J. Cobb $10, Hon. I. S. Spencer, N. Cobb and H. C. Hooker $5 ea., Mrs. H. M. Sumner $1 416 04
Unadilla. W. W. Soden $2, 24 Individuals $1 ea., Others $2.50 28 50
Vernon. E. W. Mills, 10 00
Verona. I. W Sturtevant, 1 00
West Chazy. D. Bassett and D. Bassett, Jr. $5 ea., 10 00
Wilson Creek. Mrs. R. Kimball, 2 00
——— "A Friend," 50 00

PENNSYLVANIA.

Bethany. Mrs. E. Torrey, L. Torrey and A. Torrey $1 ea. 3 00
Corry. H. C. C. and S. R. M. 50c. ea., 1 00
Farmington. A. Cowles $5 and boys 50c. 5 50
Hawley. M. Mills $2.40, 14 Individuals $1 ea., Others $4.50, 20 90
Hyde Park. Welsh Cong. Ch. for *Home and Foreign M.* 22 60
Kingston. Mattie Myers $5, Wm. Henry $2, 6 Individuals $1 ea. 13 00
Meadville. W. F. Clark 5 00
Mount Pleasant. P. C. Spencer $2, 10 Individuals $1 ea., Others $1.90 13 90
New Castle. Mattie I. Johnson, 8 00
Pittston. F. Gains $2, T. Strong $2, 12 Individuals $1 ea., Others $4.50 20 50
Pittsburgh. Rev. Wm. J. Reid and Miss E. R. Murdoch $5 ea. 10 00
Prompton. J. Inch $2, A. Lewis $1, 3 00
Scott. A. Raymond $2, D. Allen $1.50, H. Early, F. Reynolds, C. Reynolds and D. Luce $1 ea., Others $2.75 10 25

Titusville. H. B. Balch 1 00
Washington. Dr. F. J. Le Moyne 200 00
West Alexander. Kenneth McCoy 5 00
Wilkesbarre. Wm. Gildersleeve, O. Collins and Wm P. Miner $5 ea., Others $2 17 00

DISTRICT OF COLUMBIA.

Washington. Colored S. S., Campbell Hospital, 62

VIRGNIA.

Fortress Monroe. J. B. 50c., "A little girl" 5c. 55
Portsmouth. Emanuel Sab. Sch. 2 00

GEORGIA.

Macon. "A Friend" $300, Miss E. A. Miller $5 305 00
Savannah. Colored Members Presb. Ch. $5, Mrs. J. N. 50c. 5 50

OHIO.

Ashtabula. J. Dick $3, F. M. Rogers $1 4 00
Athens. E. H. Moore and Mrs. J. Blackstone $2 ea., 4 00
Austinburgh. Myron Whiting 25 00
Birmingham. R. W. Betts 5 00
Bridge Creek. "A Friend" 1 00
Chatham Centre. J. Packard & Co. $5, Mrs. P. Vaughn and Mrs. Webster $2 ea., J. Cleveland $1, 10 00
Chillicothe. James Steel $40 to const ELIZABETH JANE STEEL, L. M., Mrs. Jane Ross and A. Douglass $5 ea., Jas. Welch $2, Thos. Beach J. McCague and A. H. Warner $1 ea., 55 00
Cincinnati Philip Phillips & Co. $15, Infant Class 7th St. Cong. S. S. $2 17 00
Cleveland. Euclid St Sab. Sch. $56 84, Jos. Perkins $25, Y. P. Handy and A. Stone $10 ea., D. P. Eels, J. P. Bishop, R. C. Parsons, D. W. Dangler, J. Odell, G. N. Abbey and A. J. Wenham $5 ea., H. K. Reynolds and W. P. Fogg $2 ea., L. Burgert & Gaensten Brothers $1 ea., F. E. Churchill $31.75, 174 59
Crestline. Estate of John Smith, by Henry C. Noble 100 00
Croton. Mrs. P. Rose, L. Rose, Mrs. T. Follett and Mrs. P. Bliss $1 ea., 4 00
Evansburgh. Miss Bingham 1 50
Fitchville. L. Palmer 5 00
Fredericktown. A. H. Royce, 10 00
Hanoverton. Geo. Sloan to const. ELIZA FAWCETT, L. M., 30 00
Harmar. Cong. Ch. 50 00
Mallet Creek. Cyrus Dunbar, 20 00
Marietta. D. P. Bosworth, 2 00
Oberlin. Individuals, by H. H. R. $3, J. W. 25c. 3 25
Orwell. A Friend, 3 00
Rapids. Z. Harrington 5 50
Sandusky. First Cong. Ch. 19 00
Savannah. Wm. Garrow $2. Mrs. J. Masters $1 3 00
Saybrook. Elder G Johnson 1 00
Senecaville. J. Leeper $5, A. L. 50c. 5 50
Toledo. E. Allen, 1 00

INDIANA.

Anderson. Methodist Ch. $16 53, Presb. Ch. $5, 21 53
Lima Aid Society 3 00
Union City. Mrs. Clara R. Commons 10 00

ILLINOIS.

Albion. S. Rice 5 00
Alton. Estate C. W. Hunter by Atwood & Dye, Atty's. 250 00
Aurora. Rev. E. Ebbs, 8 00
Blue Island. Rev. L. Foster & Wife 50 00
Cambridge. Cong. Ch. 23 00
Chicago Concessions by Railroads $346 50, Mrs. Rev. H. D. Kitchell $20, Mrs. E. A. 50c. 367 00
Fulton. Isaiah & C. Wilcox 5 00
Galesburgh. Mrs P. Jaggar 1 00
Goodings Grove. Mrs. B. 25
Granville. L. H. 50
Half Day. J. Pike 1 00
Knoxville. H. V. N. Bailey 5 00
Lisbon. Cong. Ch. for *Foreign M.* 61 00
Lyndon. Cong. Ch 13 50
Millburn. Cong. S. S. 8 00
Northampton. G. T. Gilliam 10 00
Nora. Cong. Ch. 12 00
Ottawa. F. A. Com. 23 60
Payson. Cong. Sab. Sch. 5 00
Peoria. Cong. Ch. 152 05
Pontiac. Mr. Babbitt 10 00
Rosemond. Cong. Ch. 5 00
Roseville. Cong. Ch. 10 30
Union Grove. H. Stratton 5 00
Vandalia. Mrs. E. E. McCord 2 00
Wyanet. Wm. Mason 10 00

MICHIGAN.

Adrian. Stephen Allen 5 00
Augusta. W. B. Palmer 123 75
Coldwater. E. Reynolds $1.50, J. F. 50c. 2 00
Laphamville. Rev. I Barker $2.50, Others $3, 5 50
Lodi R. Nutting 1 00
Mendon. Individuals, by R. D. N. 75
Somerset. Cong. Ch. 12 50
Vermontville. Cong. Ch. 75 00
——— "A Lady" 1 00

WISCONSIN.

Ironton. Cong. Ch. 5 00
Quincy. S. C. Berry 5 00
Reedsburgh. Cong. Ch 12 00
River Falls. S. H. Burr 30 00
Rochester. Cong. Ch. 12 50
Sheboygan. Cong. Ch. 5 00
Leicester. W. Fisher 2 00
Wauwatosa. Cong. Ch. 26 75

IOWA.

Brighton. Cong. Ch. 10 00
Buckingham. A few Children, by Mrs. E. Roberts 1 50
Danville. "A Friend" (50c. of wh. from a little boy and girl) 2 50
Galesburgh. P. H. Whitford 10 00
Green Mountain. Cong. Ch. 10 00
Monticello. Cong. Ch. 5 00
Newton. "A Friend" to const MRS. JANE R. POAGE, L. M. 30 00
Orford. Cong. Ch. 25 00
Ottho. Cong. Ch. 65 00
Tabor. Cong. Ch. Mon. Coll. $14, J. Lethem $2 16 00
York. Cong. Ch. 5 00

KANSAS.

Council Grove. Cong. Ch. 5 00
Mount Florence. J. Rutty 10 00
Topeka. C. A. Sexton $5, Rev. L. H. Platt $3, A Colored Woman $2 10 00
Quindaro. Rev. H. M. Stephens 1 00
——— Friends in Kansas to fill the quota of her vacant Churches, by Hon. S. C. Pomeroy, U. S. S., Centralia $6, Clinton $3, Eureka $4, Mapleton $3, Minneola $3, Mount Gilead $2, Rochester $4 25 00

MINNESOTA.

Anoka. Cong. Ch. 10 15
Austin. L. Hunt 5 00
Faribault. Plymouth Cong. Ch. 13 25
Northfield. Cong. Ch. $18.70, Rev. E. S. Williams $10 28 70
Winona. Cong Ch. 67 00
Zumbrota. J. T. 50

COLORADO TERRITORY.

Boulder City. Cong. Ch. 50 00
Central City. Strong Burnell 100 00

——— J. Sykes 5 00
——— ——— For Colored Soldiers 20 00

GREAT BRITAIN.

——— National Freedman's Aid Union, by A. Albright, Sec. £100. 731 11
Birmingham. Sundry Contributors, one Cask C. Val. £45.
Northampton. I. Blunson, one box C. val. £10, 8s. 2d.
Redditch. W. Bartlett & Son, one box Goods Val. £6, 17s., 6d.
Reigate. S. A. Alexander, one box C. Val. £17, 18s., 2d.
Retford. Miss Bailey, one box C. Val. £44.
Torquay. S. Wedmore & Others, two boxes C. Val. £10.

Total, $9.036.14

W. E. WHITING,
Asst. Treas.